

SALVATION ARMY CEREMONIES



SALVATION ARMY

CEREMONIES

BY AUTHORITY OF
THE GENERAL



International Headquarters
101 Queen Victoria Street
London EC4V 4EH

First published 1886
(Appendix to *Orders and Regulations for*
Field Officers, p 584)

Published in book form	1925
Reprinted	1947
Reprinted	1958
Reprinted	1966
Reprinted	1977
Revised	1989
Reprinted (2,400)	1993
Revised	2004
Reprinted	2014

CONTENTS

CHAPTER	PAGE
I PRINCIPLES	1
II ENROLMENTS	2
Section 1 The enrolment of soldiers	
Section 2 Junior soldiers	
Section 3 Recruits	
Section 4 Adherents	
III DEDICATIONS	9
Section 1 General guidance	
Section 2 The dedication ceremony	
Section 3 The thanksgiving and presentation ceremony	
IV MARRIAGES	16
Section 1 General guidance	
Section 2 The marriage ceremony	
V FUNERALS	25
Section 1 General guidance	
Section 2 The committal	
Section 3 Special circumstances	
VI OTHER OCCASIONS	33
Section 1 Sectional enrolments and ceremonies	
Section 2 The commissioning of local officers	
Section 3 The presentation of equipment	
Section 4 The presentation of a flag	
Section 5 Spiritual covenants	

APPENDIX

I	BIBLE READINGS	37
II	PRAYERS FOR DEDICATIONS	61
III	THE DOCTRINES OF THE SALVATION ARMY	62

CHAPTER I

PRINCIPLES

1. Ceremonies connected with significant events in the lives of Salvationists and other Christian friends are of great importance, especially when vows are declared in public, and the duly authorised officers should therefore seek to do all in their power to make these occasions as impressive and spiritually helpful as possible.

Importance of ceremonies

2. The actual ceremonies are part of a continuing pastoral ministry. They cannot be separated from the previous preparation and subsequent spiritual care of the individuals and families concerned. It is therefore important that such pastoral links are created and maintained.

Pastoral ministry

3. The setting of fixed forms of words or acts in connection with the ceremonies is not part of the Salvationist tradition. Further, there are many local customs in certain countries which necessitate some variation in the wording set out in this manual. Therefore, as long as Army principles and any legal requirements of the marriage ceremony are observed, officiating officers need not feel compelled to follow the suggested wording in such a way as would prevent their looking to God and relying upon him for ultimate guidance. This, however, does not mean that the text can be so changed that essential Salvationist emphases are lost.

Variations in wording

CHAPTER II

ENROLMENTS

Section 1: The enrolment of soldiers**Section 2: Junior soldiers****Section 3: Recruits****Section 4: Adherents**

SECTION 1: THE ENROLMENT OF SOLDIERS

Significance

1. The public enrolment ceremony of Salvation Army soldiers is an important occasion both in the life of the prospective soldier and in the life of the corps. The officiating officer should seek to make the ceremony a means of impressing the principles of Christian discipleship and Salvationism upon those about to be enrolled and upon Salvationists and others in the meeting.

Eligibility

2. Only those people may be received into soldiership who:

- (a) Have professed salvation through faith in Christ and now acknowledge him as Lord and Saviour.
- (b) Have studied the doctrines, principles and evangelistic witness of the Army as embodied in the Soldier's Covenant and explained in *Chosen to be a Soldier (Orders and Regulations for Soldiers of The Salvation Army)* and *Salvation Story (The Salvationist Handbook of*

Doctrine). Such studies should be undertaken with the guidance of the corps officer and the recruiting sergeant or other person designated.

(c) Have been accepted by the senior pastoral care council in accordance with *Orders and Regulations for Senior Pastoral Care Councils*.

(d) Have signed the Soldier's Covenant.

3. The officer should use the opportunity to challenge the uncommitted with the claims of the gospel and urge Salvationists and Christian friends to rededicate themselves to the service of God. Aims

4. At the time of the enrolment, the recruits should be called to the platform and stand under the flag. Flag

5. The recruiting sergeant, or another representative local officer, should also be invited to stand with the recruits. The young people's sergeant-major should participate when junior soldiers are being enrolled as senior soldiers. Local officers

6. When all are assembled, an appropriate passage of Scripture should be read by the officiating officer or some other suitable person. (See pages 37-42.) Bible reading

7. The officer may then lead the recruits in affirming their faith by reading in unison the doctrines accepted by Salvationists. The congregation could also be invited to join in the united reading. Doctrines

The Soldier's
Covenant

8. An appropriate chorus may be sung, after which the officer shall refer to the Soldier's Covenant by saying:

All who wish to become soldiers of The Salvation Army are required to sign the Soldier's Covenant.

In so doing, they testify that:

- They worship God as Father, Son and Holy Spirit.*
- They have accepted Jesus Christ as Saviour and Lord.*
- They desire to fulfil their membership of his Church on earth as a soldier of The Salvation Army.*

They affirm their belief in the Bible as the Word of God and their acceptance of The Salvation Army's articles of faith.

They declare that:

- They will be responsive to the Holy Spirit and seek to grow in grace.*
- They will make the values of the Kingdom of God the standard for their lives, showing Christian integrity in their deeds, maintaining Christian ideals in their relationships, and upholding the sanctity of marriage and family life.*
- They will be faithful stewards of all they have and are.*
- They will abstain from the use of all enslaving substances and harmful activities.*
- They will be active in God's work both in sharing the gospel and in serving the*

needy, and will contribute financially to its support.

- They will be true to the principles of The Salvation Army.*

They witness that they freely enter into this covenant, convinced that the love of Christ requires the devotion of their lives to his service for the salvation of the whole world.

And they declare their determination, by God's help, to be true soldiers of The Salvation Army.

9. The officer shall then say to the recruits:

Declaration

Do you (each) declare, in the presence of God and this congregation, that you undertake, by the help of the Holy Spirit, to live and work as a true soldier of Jesus Christ and of The Salvation Army, according to the witness and promises you make this day? If so, raise your right hand and say: 'I do.'

They shall each reply: 'I do.'

10. The names of the new soldiers shall be called, and, if desired, they may be invited to sign a presentation copy of the Soldier's Covenant. The officer shall then briefly charge them to keep their promises and, by the grace of God, to be of blessing to the world in which they live. In particular, the officer should encourage them to testify openly for Christ, to wear uniform, to give prayer a central place in their home life and, as stewards of their time, abilities

Charge and acceptance

and financial resources, to offer these to the Lord, recognising this as the only adequate response to Christ's sacrifice for them. The officer should conclude by presenting to each soldier the illuminated copy of the Soldier's Covenant, offering the hand of fellowship as he or she says:

In the name of the Lord whom we love and serve I accept your declarations and receive you as (a) soldier(s) of the . . . Corps of The Salvation Army.

Prayer

11. A dedicatory prayer should be offered.

Testimony

12. If there is time, each new soldier should testify; otherwise one or two representatives should do so.

Song

13. The congregation should then be asked to join the new soldiers in singing a verse promising faithfulness to God.

SECTION 2: JUNIOR SOLDIERS

Preparation

1. The public enrolment of junior soldiers should be a happy, dignified and significant occasion, preceded by preparation. The consent of the parents should normally be obtained.

Flag

2. The young people should be invited to the platform together with the young people's sergeant-major and junior soldiers' sergeant. They should stand under the flag.

3. The officer should introduce the young people to the congregation, acknowledging the presence of relatives and friends, and speak briefly about the meaning of junior soldiership and the promises that will be made. Significance

4. The officer will then invite the young people to read aloud their promise, and may invite them to sign their pledge cards. Promise

5. The officer will then present the signed pledge card to each new junior soldier and say: Acceptance

In the name of the Lord Jesus, whom we love and serve, I now receive you as (a) junior soldier(s) of the . . . Corps of The Salvation Army.

6. A prayer of thanksgiving and dedication should be offered. Prayer

7. The officer should welcome the new junior soldiers into the fellowship of The Salvation Army and remind the corps of its responsibility for their well-being and spiritual progress. Responsibility of corps

SECTION 3: RECRUITS

Where it is desired to acknowledge publicly new converts who have been received as recruits by the senior pastoral care council, they should be called forward at a suitable time in a meeting, commended to the care of the recruiting sergeant and introduced to the corps. A prayer of dedication should be offered and the support of the corps invited as the recruits begin their Public recognition

preparation for soldieryship. Where customary, a recruit's card will be presented.

SECTION 4: ADHERENTS

Public
recognition

New adherents who have been accepted by the senior pastoral care council should be recognised in a public meeting and welcomed into the fellowship of the corps. This may simply take the form of an announcement, but where the adherents are willing they should be called forward, a prayer of dedication should be offered and the ceremony should conclude with the presentation of the adherent's certificate. Suitable literature may also be presented.

CHAPTER III

DEDICATIONS

Section 1: General guidance**Section 2: The dedication ceremony****Section 3: The thanksgiving and presentation ceremony**

SECTION 1: GENERAL GUIDANCE

1. The request from parents for the dedication of an infant presents an unrivalled opening for offering pastoral care to the whole family. The opportunity to give guidance on Christian principles and responsibilities should not be lost.

Valuable
opportunity

2. No dedication ceremony should be carried out without an officer having seen the parents, preferably in their own home, to discuss fully its implications. Where Salvationists are concerned, this will involve reference to the principles which are outlined in *Chosen to be a Soldier*. In particular, the sentence which refers to 'everything which is likely to harm' needs to be discussed in the specific terms of chapters 7 and 8 of that book. In all cases, emphasis should be placed on the willingness of the parents to train the child in Christian principles and for committed Christian service.

Prior
interview

3. The dedication ceremony may be used wherever there is at least one parent (whether a

Eligibility

Salvationist or not) who is willing to make the required promises. Where a 'naming' or 'blessing' ceremony is requested by parents reluctant to make these promises, the thanksgiving and presentation ceremony (Section 3) should be used.

No water

4. Water must not be used on or about the child in any Salvation Army dedication service.

Significance

5. The ceremony is as much a dedication of the parents as of the child, as it is the parents who are asked to accept the responsibility of their children's Christian upbringing. The officer should seek to emphasise that the whole congregation is pledged to support the parents, so far as is possible, in the keeping of their promises.

Adaptation

6. While the features outlined in Section 2 should always be included in the ceremony, the officiating officer may (subject to the above principles) introduce such other features as will bring freshness of presentation to the occasion without detracting from its dignity. In particular, where Salvationist parents are involved, the officer will seek to set the promises they have made into the context of their specific commitment to The Salvation Army.

Special
circumstances

7. Where medical advice has been received that a child is not likely to survive infancy, an officer is sometimes requested to conduct a dedication ceremony in hospital or at home. The degree of adaptation which is necessary to the ceremony, and any explanation offered, must be left to the discretion of the officer.

8. Where a child is born with some permanent disability, the parents should nevertheless be encouraged to thank God for the gift he has entrusted to them and to present the child for dedication in the normal way.

Disability

SECTION 2: THE DEDICATION CEREMONY

1. When the dedication ceremony begins, the child should be held by one of the parents. It is usual for the parents to stand together to the left of the officer conducting the ceremony. The flag may be used for all dedications, and the colour sergeant should stand behind the officer.

Main participants

2. The cradle roll sergeant and the young people's sergeant-major, and any other participating local officer, should stand on the other side of the officer from the parents.

Local officers

3. Other children of the family may stand with their parents, if this is desired. If they do so, the officer should acknowledge their presence and speak to them about their own place in the life of the family.

Other children

4. Suitable introductory comments should emphasise the importance placed by The Salvation Army upon Christ-centred family life and the responsibilities of parenthood.

Introduction

5. A suitable passage of Scripture should be read. (See pages 43-44.)

Bible reading

Explanation
and
declaration

6. The officer shall then say to the parents:

In the dedication of this child you desire to give him/her fully to God. You wish to thank God for entrusting this precious life into your hands, and you want him/her to be nurtured in all that is pure, lovely and honest. To this end you promise that you will keep from him/her, so far as you are able, everything which is likely to harm him/her in body, mind or spirit.

You also promise that, as he/she grows in wisdom and stature, you will teach him/her the truths of the gospel, encourage him/her to seek Christ as Saviour, and support him/her in the commitment of his/her life to the service of God. You must be to him/her an example of a true Christian.

If you are willing to make these promises, I will receive the child in the name of God, and on behalf of The Salvation Army.

Presentation
of child

7. The officer shall take the child and ask the congregation to stand. An older child should be taken by the hand to stand by the officer's side. The officer shall then address the congregation as follows:

In the name of the Lord and on behalf of the . . . Corps of The Salvation Army, I receive this child . . . [all the names of the child] in recognition of the promises which have been made by his/her parents this day.

8. The officer (or some other person) shall then offer prayer. (See Appendix II for suggested forms of prayer.) Prayer

9. The officer shall, at this or some other convenient point, address the congregation, reminding them that they are not only witnesses to the ceremony, but also participants in it, and as such are pledged to support the parents in their spiritual responsibilities. Responsibility of corps

10. The officer shall then say to the parents: Charge to parents

In returning . . . [first name of the child] into your care, I charge you to care for him/her in the name of the Lord, and to keep the promises that you have made concerning him/her.

11. The officer shall then return the child to the parents and present the certificate of dedication. Certificate

12. The parents, before leaving the hall, shall sign the dedication register. Register

13. If the cradle roll sergeant has not previously enrolled the child, this should be done without further delay and a cradle roll certificate presented. Cradle roll

SECTION 3: THE THANKSGIVING AND PRESENTATION CEREMONY

1. This ceremony is not intended for Salvationists, but is for use when parents are Aims

reluctant to make the promises required by the dedication ceremony. The parents are not asked to make any specific commitment to a Christian upbringing; the ceremony is intended, however, to encourage those spiritual desires, however faint, which have prompted the request for a religious service.

Christian
guidance

2. The officer should therefore use every opportunity, both in private counselling and during the ceremony, to commend to the parents the benefits of regular worship and training in Christian values.

Arrangements

3. The ceremony should normally take place in the Army hall, but not necessarily in a public meeting. The Army flag may be used at the officer's discretion.

Declaration

4. The officer shall say to the parents:

In presenting this child to God, you wish to give thanks to him for his precious gift. You want him/her to grow up to be healthy, wise and good, and you therefore promise that you will keep from him/her, so far as you are able, everything which is likely to harm him/her in body, mind or soul. If this is your intention, I will receive the child.

Presentation

5. The officer shall then take the child and pray as follows:

Dear Heavenly Father, we thank you for the precious gift of this child . . . [all the names of the child]. Take him/her into your care and give to his/her parents wisdom to

teach and train him/her in all that is pure, lovely and honest. In accepting this responsibility, may they at all times seek your help and guidance. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

6. The officer shall then return the child to the parents, and offer such further words of advice as he or she considers suitable. Advice

7. Names of children for whom this ceremony is used will be entered in the dedication register, and a thanksgiving and presentation certificate given to the parents. The child's name should also be entered on the cradle roll and a cradle roll certificate issued. Registration

CHAPTER IV

MARRIAGES

Section 1: General guidance**Section 2: The marriage ceremony**

SECTION 1: GENERAL GUIDANCE

Legal
requirements

1. The law on marriage differs from country to country and officers who conduct Salvation Army weddings are responsible for ensuring that the correct legal procedures and declarations are accurately followed. They should consult with headquarters should any point not be clear.

In some countries the legal validity of a marriage can depend upon the status of the person conducting the ceremony. Elsewhere, specific requirements are laid down as to the place or building in which the marriage is to be solemnised. In many countries the law sets out certain declarations which the parties to the marriage are required to make and documents which they must sign. For example, the declarations in the following section printed in BLOCK CAPITALS are those required in some countries when a marriage is solemnised in a registered building.

Full
explanation

2. Any person, whether Salvationist or non-Salvationist, wishing to be married in The Salvation Army is required to accept the prescribed vows, which should be carefully explained to the parties before the wedding day

to ensure that they can accept their contents. It is important to ensure that Salvationists and non-Salvationists fully understand and accept the Christian implications of the ceremony.

3. In the case of Salvationists, the articles of marriage should also be read and explained. By means of these articles, Salvationists not only make vows to each other, but also affirm publicly their joint dedication to God and his service. Both bride and bridegroom should understand that a Salvationist wedding should include these articles.

Articles of
marriage

4. The officiating officer or the corps officer should ensure that the couple have received adequate Christian pre-marriage counselling.

Pre-marriage
counselling

5. As far as customary practices surrounding the marriage ceremony are concerned, it is required that when one or both parties to the marriage are Salvationists, an assurance be given that Salvation Army principles will be maintained. In particular, Salvationists will not wish to incur undue expense in making wedding arrangements, and they must not allow the occasion to breach Salvationist principles regarding alcohol. Non-Salvationists wishing to be married by an officer of The Salvation Army are also required to respect the principles of the Army. In particular, the use of alcohol on Army premises cannot be permitted.

Salvation
Army
principles

6. For a wedding of Salvationists the flag should be held or placed behind the officiating

Flag

officer. For the marriage of non-Salvationists the Army flag may be used at the officer's discretion.

Uniform

7. Salvationists, especially officers, should be encouraged to wear uniform for their wedding.

Participants

8. The officiating officer and other participants should be in their places as the bridal party arrives.

Order of service

9. The wedding service should include one or more suitable congregational songs, prayers and Bible readings. (See pages 45-49.)

Introduction

10. In the case of the marriage of Salvationists the articles of marriage may be read as an introduction to the wedding ceremony itself. The officer should explain the special nature of a Salvation Army wedding, bearing in mind that usually some present are not Salvationists and may not be committed Christians. This introduction is omitted for non-Salvationists.

Articles of marriage

11. If included, the articles of marriage, as follows, should be read:

We do solemnly declare that, although we enter into this marriage for reasons of personal happiness and fulfilment, we will do our utmost to ensure that our married status and relationship will deepen our commitment to God and enhance the effectiveness of our service as soldiers of Jesus Christ in The Salvation Army.

We promise to make our home a place where all shall be aware of the abiding presence of God, and where those under our influence shall be taught the truths of the gospel, encouraged to seek Christ as Saviour, and supported in the commitment of their lives to the service of God.

We declare our intention to be to each other, by the help of God, true Christian examples and, through times of joy, difficulty or loss, to encourage each other to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'.

The officiating officer shall then say to the bride and bridegroom:

If you wish to be married upon these terms, please stand forward.

SECTION 2: THE MARRIAGE CEREMONY

1. As the bride and bridegroom stand forward, the officiating officer shall say to the congregation: Introduction

We are gathered here in the sight of God, and in the name of the Lord Jesus Christ, to join this man and this woman in holy matrimony, which has been sanctioned and blessed by Jesus Christ, and declared in Scripture to be honourable among all people.

Charge

2. The officiating officer shall then say to the bride and bridegroom:

I exhort you both to enter into this new and holy relationship with reverent thought, honest intention, and in the fear of God, duly considering the purpose for which marriage has been ordained.

I require and charge you both in the presence of God and of this congregation that if either of you knows anything to prevent you from being lawfully married you do now declare it.

Bridegroom's statement

3. The bridegroom shall then say after the officiating officer, using all names:

*I DO SOLEMNLY DECLARE
THAT I KNOW NOT
OF ANY LAWFUL IMPEDIMENT
WHY I, . . . ,
MAY NOT BE JOINED IN MATRIMONY
TO . . .*

Bride's statement

4. The bride shall then say after the officiating officer, using all names:

*I DO SOLEMNLY DECLARE
THAT I KNOW NOT
OF ANY LAWFUL IMPEDIMENT
WHY I, . . . ,
MAY NOT BE JOINED IN MATRIMONY
TO . . .*

Bridegroom's promise

5. The officiating officer shall then ask the bridegroom:

. . . , will you take . . . to be your wife, to live according to God's ordinance in holy matrimony? Will you love her, comfort, honour and sustain her, and, forsaking all others, be faithful to her as long as you both shall live?

6. The bridegroom shall answer:

Response

I will.

7. The officiating officer shall then ask the bride:

Bride's
promise

. . . , will you take . . . to be your husband, to live according to God's ordinance in holy matrimony? Will you love him, comfort, honour and sustain him, and, forsaking all others, be faithful to him as long as you both shall live?

8. The bride shall answer:

Response

I will.

9. The bridegroom shall then take the bride's right hand in his and say after the officiating officer:

Bridegroom's
declaration

*I CALL UPON THESE PERSONS HERE
PRESENT*

TO WITNESS THAT I, . . . ,

DO TAKE THEE, . . . ,

TO BE MY LAWFUL WEDDED WIFE,

to have and to hold

from this day forward,

for better for worse,

*for richer for poorer,
in sickness and in health,
to love and to cherish,
till death us do part,
according to God's holy ordinance;
and this I declare upon my honour. (,)
[Salvationists add]:
as a true soldier of Jesus Christ.*

Bride's
declaration

10. They loose hands, and then the bride shall take the bridegroom's right hand in hers and say:

*I CALL UPON THESE PERSONS HERE
PRESENT
TO WITNESS THAT I, . . . ,
DO TAKE THEE, . . . ,
TO BE MY LAWFUL WEDDED HUSBAND,
to have and to hold
from this day forward,
for better for worse,
for richer for poorer,
in sickness and in health,
to love and to cherish,
till death us do part,
according to God's holy ordinance;
and this I declare upon my honour. (,)
[Salvationists add]:
as a true soldier of Jesus Christ.*

The ring(s)

11. They release hands. The ring may be placed on the book. The bridegroom shall then put the ring on the appropriate finger of the bride's left hand, saying after the officiating officer:

*I put this ring upon your finger
as a continual sign that we are
married
under the solemn promises
we have made this day
in the name of the Father,
and of the Son,
and of the Holy Spirit.*

If the bride is to give a ring to the bridegroom,
she shall say after the officer:

*I put this ring upon your finger
as a continual sign that we are
married
under the solemn promises
we have made this day
in the name of the Father,
and of the Son,
and of the Holy Spirit.*

12. The officiating officer shall join their right hands, holding them together by his or her own hand, and say:

Statement of
union

*In the name of God, I declare you to be
husband and wife.*

*Whom God hath joined together, let no
man put asunder.*

13. The officiating officer shall then offer prayer, using either the following words or some other suitable prayer. The couple may kneel.

Prayer

*O God our Father, giver of grace and
wisdom, set your seal upon this solemn act.*

Give your blessing to . . . and . . . as they stand at the threshold of a new and holy relationship.

Help them to keep the sacred promises they have made this day.

Grant that they may ever love you and live in peace and harmony; and that, in all circumstances, they may seek first your Kingdom.

This we ask through Jesus Christ our Lord.

Amen.

Conclusion

14. The officiating officer shall then end the ceremony with words such as:

God bless you both!

God bless your families and friends!

to each of which the congregation may respond with

Amen.

Guidance

15. The officer conducting the ceremony may then give appropriate words of guidance before the service is concluded with a congregational song and a benediction.

Registration

16. The signing of the register, when required, can take place at a suitable point before or after the benediction.

CHAPTER V

FUNERALS

Section 1: General guidance

Section 2: The committal

Section 3: Special circumstances

SECTION 1: GENERAL GUIDANCE

1. The funeral of a Salvationist is characterised by a note of triumph. The faithful soldier is 'promoted to Glory'. Much as his or her loved ones will feel the loss, they do not mourn as those without hope, but give thanks to God for the life and work of their comrade. A Salvation Army funeral therefore seeks to reflect this sure and certain hope of eternal life through Jesus Christ, and the triumph of faith even in sorrow.

Emphasis on hope and triumph

2. In the case of the funeral of a non-Salvationist the officer will seek to adapt the above basic concept to the particular circumstances.

Non Salvationists

3. Every funeral should be regarded as an occasion to challenge the unconverted, strengthen the faith of the believers, comfort the bereaved and give glory to God.

Aims

4. Because circumstances will differ widely it is not possible to give directions in these pages that will be applicable in all instances, but the officer should ensure that every detail has been planned. The following are some of the points that will need consideration and attention:

Preparation

- (a) The officer should meet with the bereaved as soon as possible to offer spiritual support and discuss the funeral arrangements. He or she should seek to meet any special wishes of the deceased or family with regard to the arrangements as a whole and the programme of the funeral service, so long as Salvation Army principles are not compromised.
- (b) The officer should also ascertain whether a thanksgiving service in addition to the funeral service itself is desired by the relatives, and if so discuss the arrangements. Such thanksgiving or memorial services are usually held on the evening of the day of the funeral or on the Sunday following the funeral, and in the case of a Sunday often take up only part of a meeting.
- (c) The officer should be prepared, if required, to give guidance to the family in connection with funeral expenses.
- (d) The officer should make early contact with the undertaker, and with officials at the cemetery or crematorium, to ensure that there is a perfect understanding with regard to the funeral arrangements. The undertaker will be able to advise the officer on all local circumstances.
- (e) The funeral service should seek to combine the formality required by the occasion with the personal touch, spontaneity, freedom

and warmth which are the hallmarks of a Salvation Army meeting. The programme should include congregational songs, prayer, the reading of Scripture and a brief message, and may include tributes and musical items. The short Scripture texts in Appendix 1 of this book (see pages 50-51) provide helpful quotations for use in the meeting in addition to the main Bible reading (see pages 51-60). An order of service which includes personal details of the life of the deceased may be prepared.

- (f) For the funeral of a Salvationist a large Salvation Army flag should be draped over the coffin. The deceased's cap or bonnet/hat may be placed on the flag.
- (g) White streamers may be attached to the flag (or flags) that will be used in the hall and at the cemetery, and on any march that may be arranged. The flag may not be lowered or placed at half-mast.
- (h) The promotion to Glory of an officer, whether active or retired, should be notified to headquarters without delay.

SECTION 2: THE COMMITTAL

1. At the grave side or crematorium or in the hall, after song, prayer, Scripture and comment, the officer will speak the words of committal.

The
committal

2. The officer may choose the words of committal that seem most appropriate to the

Alternative
wordings

circumstances and occasion. The alternative reading 'to the elements' should be used for cremations.

As God our eternal Father has promoted our brother/sister, . . . , to the home prepared for him/her in Heaven, we now commit his/her body

– to the grave: earth to earth, ashes to ashes, dust to dust;

(OR – to the elements;)

in the certainty of the resurrection to eternal life through our Lord Jesus Christ.

OR

As God our eternal Father has received our brother/sister, . . . , unto himself, we now commit his/her body

– to the grave; earth to earth, ashes to ashes, dust to dust;

(OR – to the elements;)

in the certainty of the resurrection to eternal life through our Lord Jesus Christ.

OR

As God our eternal Father has allowed our brother/sister, . . . , to be taken from us, we now commit his/her body

– to the grave: earth to earth, ashes to ashes, dust to dust;

(OR – to the elements;)

in the certainty of the resurrection and of the eternal wisdom and mercy of God.

3. Following the committal the officer may add, with congregational response: Conclusion

God bless and comfort the bereaved!
(Amen)

God help us to be faithful unto death!
(Amen)

The officer will then pray, after which a further song may be sung before the benediction.

SECTION 3: SPECIAL CIRCUMSTANCES

THE FUNERAL OF A CHILD

1. The funeral of a child or a stillborn or newborn baby will call for special sensitivity on the part of the officer in his or her pastoral support of the family and in adapting the funeral service to the particular circumstances. Need for sensitivity

2. Psalm 23, John 14:1-6 (see funeral readings) and Mark 10:13-16 (see dedication readings) are especially appropriate Scripture portions. Bible readings

3. The following prayer may be used: Prayer

Lord Jesus Christ, we thank you that there is a place in your Kingdom of love for every child. 'Let the little children come to me . . .' you said, 'for the Kingdom of God belongs to such as these.' Thank you for the comfort of those words at this time.

We thank you too for the love that has surrounded . . . as he/she has grown, and for the tender moments that have been shared within the family circle, and for the joy that he/she has brought. We sorrow that he/she has been taken so soon, but rejoice that he/she, with us, is an heir of all your precious promises.

Comfort especially, we pray, his/her parents and loved ones who so deeply mourn today, and grant them strength and courage and hope as they entrust . . . to your eternal love and care. May your peace, which passes all understanding, keep guard over their hearts and minds.

May it be so, Lord. Amen.

The
committal

4. The words of committal are:

As this dear child (baby), . . . , is now in the loving care of God, his/her heavenly Father, we commit the earthly body

– to the grave;

(OR – to the elements;)

in the certainty of the resurrection to eternal life through our Lord Jesus Christ.

THE FUNERAL OF A SUICIDE

Need for
sensitivity

5. The funeral of one who has taken his or her own life will require understanding pastoral care of the bereaved on the part of the officer and sensitive conducting of the funeral service.

6. The following prayer may be used:

Prayer

Loving heavenly Father, we come to you at this time when our hearts are troubled, for you are our refuge and strength.

We thank you for . . . and for all that he/she has meant to those who love him/her, and as we now entrust him/her to your mercy we pray that you will speak the word of comfort to those who mourn. Surround them with your unfailing love, and may your peace be theirs in this hour of distress. Grant them courage and strength to face the days ahead, and in moments of loneliness may they be aware of your supporting care.

In the name of our Lord and Saviour Jesus Christ. Amen.

7. The words of committal are:

The
committal

As our brother/sister, . . . , has departed this life, we now commit his/her body

– to the grave: earth to earth, ashes to ashes, dust to dust;

(OR – to the elements;)

in the certainty of the resurrection and of the eternal wisdom and mercy of God.

THE DISPOSAL OF ASHES

8. When an officer is asked to officiate at the burial or scattering of ashes after cremation, the following is the suggested procedure:

Procedure

- (a) Where the family members who are requesting the service were present at the cremation it is not usual for the words of committal to be spoken again. In such cases the singing or reading of one or more songs, a reading from Scripture, a comment and prayer would form the basis of the brief service.
- (b) Where the family members who are requesting the service were *not* present at the cremation, as when ashes are received from another location, the words of committal should be added to the features mentioned above. The officer should use one of the following forms of words, if necessary adapting the opening phrase by selecting the appropriate wording from Section 2.

For the burial of ashes:

As God our eternal Father has received our brother/sister, . . . , unto himself, we now commit his/her ashes to the ground: earth to earth, ashes to ashes, dust to dust; in the certainty of the resurrection to eternal life through our Lord Jesus Christ.

For the scattering of ashes:

As God our eternal Father has received our brother/sister, . . . , unto himself, we now commit his/her ashes to the wind; in the certainty of the resurrection to eternal life through our Lord Jesus Christ.

CHAPTER VI

OTHER OCCASIONS

Section 1: Sectional enrolments and ceremonies

Section 2: The commissioning of local officers

Section 3: The presentation of equipment

Section 4: The presentation of a flag

Section 5: Spiritual covenants

In addition to the specific ceremonies covered in the preceding chapters, the officer will be called upon to preside over other special events in the life of the corps and of individuals. The following notes are offered by way of guidance.

Introduction

SECTION 1: SECTIONAL ENROLMENTS AND
CEREMONIES

1. The various sections and groups within a corps will often have their own traditions with regard to the public receiving of new members and other special occasions. These ceremonies are too numerous and vary too much from country to country to be included in this book, but officers should acquaint themselves with, and make use of, any material issued within their own territories for such occasions.

Local
variations

2. Whether with such aids or without, the aim should always be to mark the significance of the event with dignity and yet with warmth and a degree of informality.

Significance

SECTION 2: THE COMMISSIONING OF LOCAL OFFICERS

Aims

There is no set ceremony or procedure for the commissioning of new local officers, but the officer should seek to use the occasion to:

- (a) Draw attention to the particular aspect of corps life which is receiving new leadership.
- (b) Stress the importance and need for local leadership.
- (c) Thank all past and present local officers.
- (d) Pray for the new local officer.

SECTION 3: THE PRESENTATION OF EQUIPMENT

Purpose

The presentation of a new piece of equipment gives opportunity to the officer in his or her speaking and praying to:

- (a) Stress the need for good stewardship of that which is being presented, emphasising the basic meaning of dedication as 'being set apart for God's service'.
- (b) Highlight the importance of the particular facet of Army service which is to benefit from the presentation and outline any further needs.
- (c) Express gratitude to God and to all those who by their generosity or hard work have made the acquisition possible.

SECTION 4: PRESENTATION OF A FLAG

The presentation of a new Army flag should always be made as impressive and meaningful as possible. Whether a flag is being presented for the first time or an old one is being replaced, the officer should take hold of the opportunity to emphasise the symbolism of the flag with regard to doctrine and personal commitment. It is an occasion to look to the past and the present with gratitude to God, and for his people to pledge allegiance to him for the future.

Meaning

SECTION 5: SPIRITUAL COVENANTS

1. Covenant services in which God's people renew their commitment to love, honour, obey and serve their Lord are part of the Salvationist heritage.

Significance

2. Copies of the proposed covenant should be distributed to all present and the meeting should be centred on the significance of the words of the covenant.

Distribution of copies

3. At the climax of the meeting the members of the congregation should be invited to renew their vows by signing the covenant either at the mercy seat or where they are seated. Each person keeps the signed and dated covenant for reference.

Signature

4. The wording of the covenant may be based on a passage of Scripture, a text, an extract from the Soldier's Covenant, a song, or a

Basis

chorus, or may be written especially to suit the particular occasion.

Sample
wording

5. The following example is given as a guide:

*To serve the present age,
My calling to fulfil,
O may it all my powers engage,
To do my Master's will!*

In accordance with my commitment to Jesus Christ, and because of my concern for the people around me, I present myself – with all the faculties of mind and body – to God as a living offering.

I renew the pledge of my time, abilities, means and influence to the service of Jesus Christ, both in my corps and in my community.

I resolve to maintain my Christian integrity in every area of human relationships, and in particular, will uphold the sanctity of marriage and be committed to the enrichment of family life.

For these reasons, I now renew my covenant with God and ask the Holy Spirit to give me strength to carry out these promises faithfully. Amen.

APPENDIX I**BIBLE READINGS**

The following readings as printed are from the *New International Version* (by kind permission of Hodder & Stoughton Ltd), but can be read in whatever translation is considered most appropriate to the occasion.

A. ENROLMENTS

1. After the death of Moses the servant of the LORD, the LORD said to Joshua son of Nun, Moses' assistant: 'Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them – to the Israelites. I will give you every place where you set foot, as I promised Moses. ... No-one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you.

Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them. Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.'

(Joshua 1:1-3, 5-9)

2. Then Jesus said to his disciples, 'If anyone would come after me, he must deny himself and take up his cross

and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done. I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.'

(Matthew 16:24-28)

3. Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will. ...

We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honour one another above yourselves. Never be lacking in zeal, but keep your spiritual fervour, serving the Lord.

(Romans 12:1, 2, 6-11)

4. As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in

love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

But to each one of us grace has been given as Christ apportioned it. ...

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ.

(Ephesians 4:1-7, 11-13)

5. Finally, be strong in the Lord and in his mighty power. Put on the full armour of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled round your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

(Ephesians 6:10-18)

6. I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead.

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus.

(Philippians 3:10-14)

7. But you, man of God, ... pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in his own time – God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no-one has seen or can see. To him be honour and might for ever. Amen.

(1 Timothy 6:11-16)

8. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.

So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God, who has saved us and

called us to a holy life – not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Saviour, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.

(2 Timothy 1:6-10)

9. You then, my son, be strong in the grace that is in Christ Jesus. ...

Endure hardship with us like a good soldier of Christ Jesus. No-one serving as a soldier gets involved in civilian affairs – he wants to please his commanding officer. Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this.

(2 Timothy 2:1, 3-7)

10. Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

(Hebrews 12:1-3)

11. Who is going to harm you if you are eager to do good? But even if you should suffer for what is right, you are blessed. 'Do not fear what they fear; do not be frightened.' But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who

asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander. It is better, if it is God's will, to suffer for doing good than for doing evil. For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.
(1 Peter 3:13-18)

12. His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is shortsighted and blind, and has forgotten that he has been cleansed from his past sins.

Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Saviour Jesus Christ.
(2 Peter 1:3-11)

B. DEDICATIONS

13. They brought the boy [Samuel] to Eli, and she [Hannah] said to him, 'As surely as you live, my lord, I am the woman who stood here beside you praying to the LORD. I prayed for this child, and the LORD has granted me what I asked of him. So now I give him to the LORD. For his whole life he shall be given over to the LORD.'

(1 Samuel 1:25-28)

14. He called a little child and had him stand among them. And he said: 'I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.'

'And whoever welcomes a little child like this in my name welcomes me. ...

'See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. ...

'Your Father in heaven is not willing that any of these little ones should be lost.'

(Matthew 18:2-5, 10, 14)

15. People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.' And he took the children in his arms, put his hands on them and blessed them.

(Mark 10:13-16)

16. Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. Moved by the Spirit, he went into the Temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying:

‘Sovereign Lord, as you have promised,
you now dismiss your servant in peace.
For my eyes have seen your salvation,
which you have prepared in the sight of
all people,
a light for revelation to the Gentiles
and for glory to your people Israel.’

(Luke 2:25-32)

17. Children, obey your parents in the Lord, for this is right. ‘Honour your father and mother’ – which is the first commandment with a promise – ‘that it may go well with you and that you may enjoy long life on the earth.’

Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

(Ephesians 6:1-4)

18. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

(2 Timothy 3:14-17)

C. MARRIAGES

19. The LORD is my shepherd, I shall not be in want.
He makes me lie down in green pastures,
he leads me beside quiet waters,
he restores my soul.
He guides me in paths of righteousness
for his name's sake.
Even though I walk
through the valley of the shadow of death,
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.

You prepare a table before me
in the presence of my enemies.
You anoint my head with oil;
my cup overflows.
Surely goodness and love will follow me
all the days of my life,
and I will dwell in the house of the LORD
for ever.

(Psalm 23)

20. 'Not everyone who says to me "Lord, Lord," will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. ...

'Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house

on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.'

(Matthew 7:21, 24-27)

21. On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to him, 'They have no more wine.'

'Dear woman, why do you involve me?' Jesus replied, 'My time has not yet come.'

His mother said to the servants, 'Do whatever he tells you.'

Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim.

Then he told them, 'Now draw some out and take it to the master of the banquet.'

They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realise where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside and said, 'Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.'

(John 2:1-10)

22. And now I will show you the most excellent way.

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give

all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

And now these three remain: faith, hope and love. But the greatest of these is love.

(1 Corinthians 12:31 to 13:13)

23. For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge – that you may be filled to the measure of all the fulness of God.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

(Ephesians 3:14-21)

24. I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. ...

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.
(Ephesians 4:1-3 and 5:1,2)

25. Submit to one another out of reverence for Christ.

Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Saviour. Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no-one ever hated his own body, but he feeds and cares for it, just as Christ does the church – for we are members of his body. 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' This is a profound mystery – but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

(Ephesians 5:21-33)

26. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one

another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

(Colossians 3:12-17)

27. Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

Dear friends, since God so loved us, we also ought to love one another. No-one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. ...

God is love. Whoever lives in love lives in God, and God in him.

(1 John 4:7-12, 16)

D. FUNERALS

Texts suitable for quotation

28. The eternal God is your refuge,
and underneath are the everlasting arms.
(Deuteronomy 33:27)

29. Because of the LORD's great love we are not
consumed,
for his compassions never fail.
They are new every morning;
great is your faithfulness.
(Lamentations 3:22, 23)

30. Blessed are those who mourn,
for they will be comforted.
(Matthew 5:4)

31. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
- (John 3:16)

32. Jesus said ... 'I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.'
(John 11:25, 26)

33. No eye has seen,
no ear has heard,
no mind has conceived
what God has prepared for those who
love him.
- (1 Corinthians 2:9)

34. For we brought nothing into the world, and we can take nothing out of it.

The LORD gave and the LORD has taken away;
may the name of the LORD be praised.

(1 Timothy 6:7 and Job 1:21)

35. To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy – to the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and for evermore! Amen.

(Jude 24, 25)

Readings

36. The LORD is my shepherd, I shall not be in want.

He makes me lie down in green pastures,
he leads me beside quiet waters,
he restores my soul.

He guides me in paths of righteousness
for his name's sake.

Even though I walk
through the valley of the shadow of death,
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.

You prepare a table before me
in the presence of my enemies.

You anoint my head with oil;
my cup overflows.

Surely goodness and love will follow me
all the days of my life,

and I will dwell in the house of the LORD
for ever.

(Psalm 23)

37. Lord, you have been our dwelling-place
throughout all generations.
Before the mountains were born
or you brought forth the earth and the world,
from everlasting to everlasting you are God.

You turn men back to dust,
saying, 'Return to dust, O sons of men.'
For a thousand years in your sight
are like a day that has just gone by,
or like a watch in the night.

You sweep men away in the sleep of death;
they are like the new grass of the morning –
though in the morning it springs up new,
by evening it is dry and withered. ...

The length of our days is seventy years –
or eighty, if we have the strength;
yet their span is but trouble and sorrow,
for they quickly pass, and we fly away. ...

Teach us to number our days aright,
that we may gain a heart of wisdom. ...

Satisfy us in the morning with your unfailing
love,
that we may sing for joy and be glad all
our days. ...

May your deeds be shown to your servants,
your splendour to their children.

May the favour of the Lord our God rest
upon us;
establish the work of our hands for us –
yes, establish the work of our hands.
(Psalm 90:1-6, 10, 12, 14, 16, 17)

38. The LORD is compassionate and gracious,
slow to anger, abounding in love. ...
As a father has compassion on his children,
so the LORD has compassion on those
who fear him;
for he knows how we are formed,
he remembers that we are dust.
As for man, his days are like grass,
he flourishes like a flower of the field;
the wind blows over it and it is gone,
and its place remembers it no more.
But from everlasting to everlasting
the LORD's love is with those who fear him,
and his righteousness with their children's
children.
(Psalm 103:8, 13-17)

39. He will swallow up death for ever.
The Sovereign LORD will wipe away the tears
from all faces;
he will remove the disgrace of his people
from all the earth.
The LORD has spoken.

In that day they will say,

'Surely this is our God;
we trusted in him, and he saved us.

Appendix I Salvation Army Ceremonies

This is the LORD, we trusted in him;
let us rejoice and be glad in his salvation.'
(Isaiah 25:8,9)

40. Then Jesus declared, 'I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.'

(John 6:35-40)

41. 'Lord,' Martha said to Jesus, 'if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.'

Jesus said to her, 'Your brother will rise again.'

Martha answered, 'I know he will rise again in the resurrection at the last day.'

Jesus said to her, 'I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she told him, 'I believe that you are the Christ.'

(John 11:21-27)

42. 'Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for

you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.'

Thomas said to him, 'Lord, we don't know where you are going, so how can we know the way?'

Jesus answered, 'I am the way and the truth and the life. No-one comes to the Father except through me.'

(John 14:1-6)

43. If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ...

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

(Romans 8:31-35, 37-39)

44. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.

For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

(Romans 14:7-9)

45. Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. ...

Listen, I tell you a mystery: We will not all sleep, but we will all be changed – in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory.'

'Where, O death, is your victory?

Where, O death, is your sting?'

The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.

Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.

(1 Corinthians 15:20-22, 51-58)

46. Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

(2 Corinthians 1:3-5)

47. Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.

Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. We live by faith, not by sight. We are confident, I say, and would prefer to be away from the body and at home with the Lord. So we make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, that each one may receive what is due to him for the things done while in the body, whether good or bad.

(2 Corinthians 4:16-18; 5:1-10)

48. Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those

who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord for ever. Therefore encourage each other with these words.

(1 Thessalonians 4:13-18)

49. Praise be to the God the Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade – kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith – of greater worth than gold, which perishes even though refined by fire – may be proved genuine and may result in praise, glory and honour when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation of your souls.

(1 Peter 1:3-9)

50. After this I looked and there before me was a great multitude that no-one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice:

‘Salvation belongs to our God,
who sits on the throne,
and to the Lamb.’

All the angels were standing round the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshipped God, saying:

‘Amen!
Praise and glory
and wisdom and thanks and honour
and power and strength
be to our God for ever and ever.
Amen!’

Then one of the elders asked me, ‘These in white robes – who are they, and where did they come from?’

I answered, ‘Sir, you know.’

And he said, ‘These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore,

‘they are before the throne of God
and serve him day and night in his temple;
and he who sits on the throne will spread his
tent over them.

Never again will they hunger;
never again will they thirst.

The sun will not beat upon them,
nor any scorching heat.

For the Lamb at the centre of the throne will be
their shepherd;

he will lead them to springs of living water.

And God will wipe away every tear from
their eyes.’

(Revelation 7:9-17)

51. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.'

He who was seated on the throne said, 'I am making everything new!' Then he said, 'Write this down, for these words are trustworthy and true.'

He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son.'

(Revelation 21:1-7)

52. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ...

I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendour into it. On no day will its gates ever be shut, for there will be no night there. The glory and honour of the nations will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

(Revelation 21:2, 22-27)

APPENDIX II**PRAYERS FOR DEDICATIONS**

The following are suggested forms of prayer for dedications:

1. Dear Father God, the giver of every good and perfect gift, we thank you especially today for the joy and beauty you have brought into the world with this little child.

As he/she learns to love and understand the mysteries of the created world, may he/she also come to a saving knowledge of its Creator and so share in the glories of a world unseen. Through Jesus Christ our Lord. Amen.

2. Loving Heavenly Father, we thank you that it is part of your design for your world that we should live together in families, and we are grateful for this opportunity to bring a new member of the family into your house. Take him/her into your keeping and give divine wisdom and understanding to all who have an influence on his/her life. In Jesus' name. Amen.

3. Dear Heavenly Father, as the boy Samuel was gratefully dedicated to the Lord's service by his mother, so . . . and . . . have been prompted by your love to surrender their child completely to your will.

They want him/her to spend all his/her life for you and go wherever you may need him/her, knowing that this may involve him/her in hardship, suffering, poverty and sacrifice in your service.

And this they do in response to a loving Heavenly Father, who gave his only Son that we might know eternal life. And for Jesus' sake. Amen.

APPENDIX III

THE DOCTRINES OF THE SALVATION ARMY

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; and that they only constitute the divine rule of Christian faith and practice.

2. We believe that there is only one God, who is infinitely perfect – the Creator, Preserver and Governor of all things – and who is the only proper object of religious worship.

3. We believe that there are three persons in the Godhead – the Father, the Son and the Holy Ghost – undivided in essence and co-equal in power and glory.

4. We believe that in the person of Jesus Christ the divine and human natures are united; so that he is truly and properly God, and truly and properly man.

5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

6. We believe that the Lord Jesus Christ has, by his suffering and death, made an atonement for the whole world, so that whosoever will may be saved.

7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to salvation.

8. We believe that we are justified by grace, through faith in our Lord Jesus Christ; and that he that believeth hath the witness in himself.

9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

10. We believe that it is the privilege of all believers to be 'wholly sanctified', and that their 'whole spirit and soul and body' may 'be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thessalonians 5:23).

11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.



SA CEREMONY BOOK

0200558029



C0-BHE-093

